WATER

SATURATED
SPONGE

At this stage, water in all its volume had been poured forth over all the earth, and had found its way through all its parts, as though a sponge saturated with moisture.

SWAMPS
DEEP
MUD

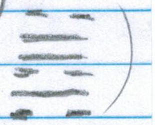
It (WATER) had produced
swamps and deep mud,
earth and water being mingled together
and kneaded,
like a mass of dough,
into a single element without shape
OR distinction of its parts.

BRINY
WATER

So God next
bids all the briny water
(SEA WATER, water saturated with SALT)
which would have been the cause of
BARRENNESS to crops and Trees,
to be Gathered Together (7-8, Gathering term & Drawing close together)
by FLOWING (11) to the same point
from the pores of the whole earth,
and the dry land to appear.

FRESH
SWEET
WATER

The moisture of the FRESH sweet part
(of the water) was left behind
to secure its permanence (of fresh water),
since, when supplied in fit quantity,
this sweet moisture served as a
COHESIVE TO THE SEPARATE PARTS.

This was to prevent it (the dry land of earth)
from being entirely dried up, (47, TRAP,

and so becoming unproductive

MOISTURE FOR MOTHER TO NOURISH DRINK (w/ FOOD)

and BARREN,
and (with fresh sweet water left behind
in fit quantity)(this will)
enable it (the land of the earth)
like a mother (2, YIELDING Heaven on Earth)
to provide,
as (if to provide) for offspring,
Not ONE only of the Two kinds of nourishment,
namely solid food,
but both kinds,
food and drink.

VEINS & BREAST

Wherefore the earth had abounding veins
like breasts.
These (breasts) when opened would
pour forth rivers and springs.

HIDDEN MOISTURE

No less did He (God) cause the hidden
courses of moisture also to penetrate
to the rich deep loam (rich soil of clay, sand)
with a view of unstinted fertility.

EARTH & SEA

Having thus ordered these elements
He (God) gave them names.
The dry land he (God) called 'Earth'
and the water separated from it 'Sea'

"Keeping to the sequence of the creation
and carefully observing the connection
between
what follows
and what has gone before,
he (MOSES), next says"

SPRING
WATER
ON EARTH

'and a spring went up out of the earth
and watered all the face of the earth'
Gen. 2.6

SPRING
IN GARDEN
OF EDEN
WATERING
THE
SURFACE
OF LAND

(The Garden of Eden. This is the story of
the heavens and the earth at their creation.
When the Lord God made the earth and the heavens
- there was no field shrub on earth
and no grass of the field had sprouted ?,
for the Lord God had sent no rain upon the earth
and there was no man to till the ground,
but a stream was welling up out of the earth
and watering all the surface of the ground
- then the Lord God formed the man
out of the dust of the ground
and blew into his nostrils the breath of life,
and the man became a living being.)

7, A TEAM GATHERING Yielding Earth
Streaming Water

8, Drawing Close Together Streaming Water
Yielding Earth

WATER AS 1/4 ELEMENTS

Other philosophers say that all water is one
of the four elements out of which the world
is made.

But Moses, won't
as he (Moses) is with keener vision (4, w/o vision) Growing w/ $
to observe and apprehend
amazingly well even distant objects,
(Moses) does indeed regard the great sea
as an element,
a 4TH part of the whole,
which his successors,
reckoning the seas we sail to be
in size mere harbors compared to it (the whole),
(Moses' successors) call Ocean;

PLACING FRESH WATER W/ EARTH -NOT OCEAN

(LAND) FRESH WATER FROM SALT SEA (OCEAN)

but
he (Moses) distinguished
sweet drinkable water
from the salt water,
assigning the former (sweet drinkable water)
to the land
and looking at it (the sweet drinkable water) as
part of it (the land),
not of the sea.

SWEET WATER UNITING EARTH

It (the sweet drinkable water) is such a part
(of the land),
for the purpose mentioned (to provide nourishment
of drink for the offspring of yielding earth),
that by the sweet quality of the water
as by a UNITING GLUE
the earth may be bound and held together:

FRESH
MOISTURE
HOLDING
EARTH
(dry land)
Together

for, had it (the dry land of earth)
been left dry,
with no moisture making its way in and
spreading by many channels through the pores,
it (the dry land of earth) would have
actually fallen to pieces.

Dry
land held
together
By
life-breath
+ moisture

It (the land of earth) is held together and lasts,
partly by virtue of
  the life-breath that makes it one,
partly because
  it (the dry land) is saved from drying up
    and breaking off in small or big bits
    by the moisture.

DAY, "
REASON,
BOOK,

This book is that of the origin of
heaven and
earth,
when it came into being."
Gen. 2.4

STORY, "

The Garden of Eden. This is the story of
the heavens and
the earth and
all their array were completed. Gen 2.4 NABRE

GENERATE"

Creation in the Garden. These are the generations of
the heavens and
the earth
when they were created.
In the day that the Lord God made
the earth and the heavens, ... Gen 2.4 NRSV

6

(PERCEIVABLE)
GOD
↓
ORIGINAL
PATTERN
(MIND)
↓
SELF-
PERCEPTION
(BODY)

That is to say: 'This perfect Reason
(Philo can identify the Book with Reason,
since λογος can mean Reason as well as WORD.),
moving in accord with the number 7,
is the primal origin
both of mind ordering itself after the original patterns,
and self-perception in the domain of mind... ordering
itself after those originals.'
(Self-Perception has its function in the material
sphere. It (self-perception) cannot strictly be
spoken of as acting in the domain of mind
or pure intellect.)

" WORD + REASON
IS THE PRIMAL ORIGIN OF

MIND ordering itself after the original patterns
AND
SELF-PERCEPTION ordering itself after those
original patterns.

GOD'S
REASON
FORMS
ALL

" 'Book' is Moses' name for
the Reason of God,
(Book of Reason of God) in which
have been inscribed and engraved
the formation of all else. ...

" In the day in which
God made
the heaven and the earth and
every green thing of the field

"... before it sprang up;
for God had not sent rain on the earth,
and there was no man to till the earth"
Gen. 2,4-5

A DAY /
A BOOK

Above he (Moses) has called this day a Book
for he (Moses) delineates
the creation of heaven and earth
as wrought in both (day and Book):

(A BOOK
A DAY)

for by His (God's) own supremely manifest
and far-shining Reason
God makes both of them (day & Book),

HEAVEN
(MIND)

both the original of the mind,
which in symbolic language he calls 'heaven'
and the original of self-perception,
to which by a figure he gave the name of 'earth'.

EARTH
(BODY)

And he (Moses) compares the
original of the mind (heaven) and
the sense perception (earth)
to 2 fields;

THINKING
&
PERCEIVING

for they bear fruit,
the mind that is done in thinking,
sense perception all that is done in perceiving

ARCHETYPE
ORIGINAL
↓
PARTICULAR
(INDIVIDUAL)

What he (Moses) means is something of this sort.
As before the particular and individual mind
there subsists a certain original
as an archetype and pattern of it (the particular
and individual mind)

A SEAL
MAKING
AN
IMPRESSION

And again
before the particular SENSE-perception
related to the particular
AS A SEAL MAKING IMPRESSION
IS TO THE FORM WHICH IT MAKES;

MEMBERS
OF A
CLASS

Just So, before the individual objects of
intellectual perception
came into being,
There was EXISTING AS A GENUS (kind, class w/ common structural
characteristics)
THE 'INTELLECTUALLY PERCEPTIBLE' ITSELF,
by participation in which
the name has been given to
the members of the GENUS;

DERIVED
FROM
PERCEPTIBLE
BY SENSES

AND Before the individual objects of
SENSE-PERCEPTION
came into existence,
There was EXISTING AS A GENUS
THE 'SENSIBLY-PERCEPTIBLE' ITSELF,

GENERIC
VIRTUE
↓
PARTICULAR
BEING
OF CLASS
GENUS

By sharing in whose being (THAT WHICH IS
PERCEPTIBLE TO THE SENSE)
ALL OTHER OBJECTS OF SENSE HAVE BECOME SUCH.

... the Creator (God) produces the solely
abstract 'INTELLECTUALLY PERCEPTIBLE'
AS A GENERIC EXISTENCE.
(After)
the particular ... came into being ...

(GOODNESS) " Generic VIRTUE takes its start from
WISDOM EDEN, the WISDOM OF GOD,
which is full of joy, and Brightness,
and EXULTATION (being joyful),
Glorying (honoring & praising) itself
ONLY UPON GOD ITS FATHER;

SPECIFIC VIRTUES But the SPECIFIC VIRTUES,
four in number
(the four cardinal virtues:
1 PRUDENCE, sound judgment, careful, cautious;
2 SELF MASTERY, self-control, conquering one's own passions, firmness regarding oneself;
3 COURAGE, bravery & ability to disregard fear
4 JUSTICE, to treat fairly, to appreciate properly)

ARE DERIVED FROM GENERIC VIRTUE,
WATERS FLOWING NOBLE THINGS (GENERIC VIRTUE of THE WISDOM of GOD) which
LIKE A RIVER
WATERS the PERFECT (25, PERFECTING ONE'S WAY)
achievements of each of them
WITH AN ABUNDANT FLOW (11, FLOWING FREELY)
of NOBLE THINGS.

" Let us look too at
the particular words used.

GOD'S WISDOM 'A RIVER' it says 'ISSUES FORTH FROM EDEN
TO WATER THE GARDEN.'

GOODNESS RIVER 'RIVER' is GENERIC VIRTUE, GOODNESS.

THIS (RIVER) issues forth out of
EDEN, THE WISDOM OF GOD, and
THIS (EDEN) is the REASON of GOD;
for after that (REASON OF GOD)
has GENERIC VIRTUE been made.

And GENERIC VIRTUE WATERS THE GARDEN,
that is it (GENERIC VIRTUE)
WATERS THE PARTICULAR VIRTUES.

SELF-
RULING
'HEADS'

'HEADS' he (MOSES) takes
NOT in the sense of locality
BUT (MOSES USES 'HEADS')
in the sense of SOVEREIGNTY (self-governing,
self-ruling).

KING
WISDOM
QUEEN
VIRTUES

FOR each of the virtues (PRUDENCE, SELF-MASTERY,
COURAGE, JUSTICE)
IS IN VERY DEED (intentional actions)
a SOVEREIGN AND A QUEEN.

"A RIVER goes forth from EDEN to WATER
the GARDEN:
THENCE it (the RIVER) is SEPARATED into
4 heads...

DEFINING
BOUNDARIES

"'is SEPARATED' is equivalent to
'has boundaries to define it.'

WHAT
TO DO OR
NOT DO

PRUDENCE, concerned with things to be done,
sets boundaries round them (those things
to be done).

WHAT TO ENDURE OR NOT ENDURE

COURAGE (sets boundaries around) things
things to be ENDURED

WHAT TO CHOOSE OR NOT CHOOSE

SELF-MASTERY (sets boundaries around)
Things to be CHOSEN

WHAT TO REWARD OR NOT REWARD (AWARD)

JUSTICE (sets boundaries around)
things to be AWARDED

A RIVER goes forth from EDEN
(generic virtue) (THE WISDOM of GOD)
to WATER the GARDEN:
Thence it is separated into four heads;

MOSES: GOLD IN LAND OF EVILAT.
SURROUND EVILAT w/ PHEISON

The name of the one is PHEISON;
that (PHEISON) is that (HEAD) which
ENCIRCLES all the LAND of EVILAT,
there where the gold is;
and the gold of that land is good;
and there is the RUBY and THE EMERALD.

One species of the four virtues is PRUDENCE,
which he (MOSES) has called 'PHEISON,'
owing to its (PRUDENCE'S) 'SPARING' and 'GUARDING'
the SOUL from deeds of WRONG.

PRUDENCE CARES FOR kind, gentle, gracious
|
CHERISH THESE.

AND IT (PRUDENCE) in its ROUNDEL the land of EVILAT;
that is to say, it (PRUDENCE)
CHERISHES WITH CARE
THE KINDLY AND GENTLE AND GRACIOUS DISPOSITION;